Shringi Rishi Jeevan Vrat

This is Lecture (Pravachan) in which Brahma Rishi Krishna Dutt ji Maharaj tells about the reason for his re-births. He was Shringi Rishi, a disciple of Lord Brahma, and had to take re-births in all Yugas (Treta, Dwapar, Kali Yuga) because of the curse of his own Guru (Brahma).

Live long!
Dear sages! The period of our meditative recitation is just over. Our recitation of Vedic hymns was going on. The perfectness of God was being described in the Veda Mantras coming in the beginning of today's recitation. God is so great and unique that man can never bring him within his comprehension. Enthroned in the domain of heart of man. He is setting up His love and justice. Why does Parmatman (God) sets up such a domain? What is His intention behind it?

Oh sons! There is no intention of Parmatman in that. He is performing His function. You may call it His perfectness or whatever you may choose to call it. We have at least understood that. He is setting up His domain of love and justice (Yampuri) in our hearts. Whatever action we perform and as our actions are, He gives us the fruit of our actions. God who is the giver of the fruit of our actions and administers justice, Oh son, he is called by the name of "Yama."
Oh sages! 'Vayu' (life breath) is also called 'Yama'. Why 'Vayu' is called 'Yama'? What is 'Yama Vayu' like?

Oh sons! When the soul ('Atma') leaves this physical sheath called the body, and goes out into the space outside, it roams through the medium of its subtle body in what is called 'Yama Vayu'. In that stage we describe 'Vayu' as 'Yama' also. But in fact, here in Veda Mantras God himself was being described as 'Yama' as he assuming the role of 'Yama' is the giver of fruit of our good and bad actions.
Which is the spot in our hearts where God is administering this justice? After pondering over this. We come to the conclusion that there is no such spot except the great law and justice of God. The question arises, if there is no spot where is this divine justice administered? It is a philosophical problem.
Man should know that God is Omni-present. Which is the space where we feel God's presence as the giver of the fruits of our virtuous or evil ac_tions ?
It is just according to the ordain of the Vedas that God is ingrained in our soul. When a man does anything the impressions of his deeds are ingrained on his soul. Whenever a man attempts to do a bad deed, he at once gets a hint, "Don't do it; shun this wrong path of action." Still one does it and its impression is as if inscribed in one's soul so that every act is ingrained within us and we have to reap the good or bad fruits of our actions without fail. There is no other go.
Shri Mahananda has given me a hint to-day that there are many cases where human beings have finished the impressions of their bad deeds by under-going austerities and penance. But this is not so. It is strange to say so. It can however be corrected by saying that man's soul becomes pure only after under-going the

punishment given to him by God for doing a bad deed-just in the same way as the lamp gives light only till the oil is not exhausted and the wick is intact. It will stop giving light when the oil and wick are consumed. Our inner hearts work in the same fashion. We have to go on reaping the good or bad fruits of our actions till the impressions (Sanskaras) of those actions remain in our hearts.
A devotee prays to God, “O Lord, I am getting light from inside my heart, now I shall act in this way that this light may continue to come; and for that purpose, I shall not inscribe the impression of any bad deed.”
Man shall not have to reap the fruits of his actions only when the lamp of his inner self is not provided with anything to burn with-otherwise good or bad actions must bear their fruit. In to-day’s Vedic Hymns it was clearly stated that in the beginning of the world the emancipated soul having knowledge of previous births are again born according to the Laws of Providence and the work of the world commences.

Man must reap the good or bad fruits of his good or bad deeds because the impressions of his actions are ingrained in his subtle body. No one can find when this inner self wakes up or when it ceases functioning. One must understand that every act once performed must bear its fruit; we should, therefore, always do good deeds. The sage Yajvalka told the King Janaka, “O King Janak, our mind is never silent; it is always active; the only thing you can do is to make your mind pure in order to make the most of your life.” The sage Yajvalka exhorted the need of fostering pure thoughts in the mind, as this will lead to good actions. Mind is controlled by doing good deeds always and the subtle body is also purified. Thus the impressions of previous births are sanctified and we are able to realize the Omni present Lord God, who alone gives us the fruits of our good or bad deeds In that case only we can realize God. If our minds are pure and clear God is essentially quite near.
Lord Krishna had told Arjuna, ‘O Arjuna, it does not behooves you to talk in this strain; you must fight. Your soul is endless. Don’t remain in the dark, you are not killing anybody, the soul is immortal and eternal.’ Hearing this Arjuna asked, “If soul is eternal, then why all this exhortation towards ignorance of this great truth?” Lord Krishna said, “O Arjuna, one must suffer according to the situation wherein one is put and act as the occasion demands. You must realize your duty.”

A man should do as his duty demands. Good circumstances will put him us good stead. Even in untoward circumstances a man must do his duty faithfully and make his life sublime.
Shri Mahananda has asked me regarding the theory of ‘Karma’. ‘Karma’ or the Law of Deeds has a gigantic force. The fruits of the deeds, which were done millions of years earlier by me, are being reaped in this life, which is another name of the result of previous ‘Karmas’. Every body’s ‘Karmas’ (deeds) are different and he or she must reap their fruit likewise.

Now, to come again to the Vedic Hymn reiterated by me in the beginning. It is our duty to enrich our life by pursuing the path of spirituality. We should follow the examples of spiritual souls.

Shri Mahananda is giving me many hints. This is the age of machinery. Physical science is one the upward march. There is no scope for spiritual science. But there is no gain in making progress in physical science, which aims at the destruction of the world and nothing else.

No scientific instrument is stable to-day. Ambrik, the king of another state, had come to witness the great battle of Mahabharata. At the query of Lord Krishna, the king Ambrik told him about his errand i.e. to see this great battle. At this Lord Krishana asked him, “Do you want merely to witness the battle of Mahabharata or to take part in it also?” King Ambrik said, “I intend to partake in the battle if the occasion arises.”

Lord Krishna asked, “What do you, mean by the occasion?” “How will you ascertain it?”

King Ambrik said, “I shall fight on the side which is loser and this will determine the time of my partaking.” Lord Krishna asked, “What is the guarantee of your assertion that you will fight on the loser side?” King Ambrik said, “Sir, in my life-time I and one of my Scientists have invented three kinds of weapons; one of them is such as would destroy the armies of both the sides and return to me after doing the job of destruction. At this, Lord Krishna told Arjuna, “King Ambrik won’t allow us to proceed with the battle. Let us think as to what would be the line of our action.” An ideal statesman as Lord Krishna was, he said, “King Ambrik what can you part with as a gift? - a mighty ruler and a great scientist as you are.”

King Ambrik told Lord Krishna that the former was ready to part with anything that the later would desire. Lord Krishna desired to have King Ambrik’s head as a donation. King Ambrik willingly dedicated the above portion of his neck to Lord Krishna but he said, “I wish to witness the battle with my eyes.”

Yogeshwar Krishna asked king Ambrik to see the battle of Mahabharata keeping in view that his head was the property of Lord Krishna and that his arms were also helpless and he could not use them. Lord Krishna got prepared a lofty platform for King Ambrik whereon to sit and see the scene of the battle field of Mahabharata.

Our aim of this narration is that destruction becomes nearer and nearer with the progress of science. Man’s real progress or the progress of a state takes place when his life is elevated.

There is a simile in the Vedas. The gods and demons churned the ocean. Fourteen gems were found after churning was over. Who were these gods and demons? Shri Mahananda had once remarked that god once churned the ocean in the shape of a turtle. Here is a simile. God is called a turtle, as He is the prop of the whole universe. The earth depends entirely on God. Everything great or small is sustained by Him alone. How, then, the ocean was churned?

O sages, the oceans were churned just when the work of the Creation commenced. The demons named Harinyakshas kept the earth with them and gods arrived on the scene and there was a great struggle with the great demons. Hrinyakshas were killed, some were sent to the atmosphere and some to the earth and the remaining were sent to the various worlds. This is called churning of the ocean.
When a man kindles his thoughts and endeavors to find gems from his ponderings this is also called the churning of the ocean. Which are these gems that a man must search?
In one of our discourses, we were telling you that Lord Krishna was well up in Sixteen Arts or 'Kalas'.
Man is composed of five vital breaths (Pranas), five sense organs and five limbs and adding his mind these become sixteen in all. yogeshwar Krishna had mastered the functions of all these sixteen things. He made his mind steady and searched the gems which God manifested by churning the ocean in the beginning of the universe. Were they really gems or not?
When God animates this lifeless matter, it begins to glitter, it shines and the universe comes into being gradually. God took out fourteen gems after giving his Great Prowess (Mahat). This is the churning of the ocean by God. The whole matter which is endless is called the ocean. For whom was the churning process done?
This whole churning procees was done by God for the soul in the similar way as the housewife churns the milk for her children and prepares butter for them. My dear Sages, I am afraid of digressing from the main theme. Shri Mahanand might complain again for the same. We were just remarking that God churned the matter for his illustrious son, the soul, and fourteen gems were taken out for the use of mankind. It was also alleged in this connection by Shri Mahananda that God took out "Shyamkaran Horse' and the Great Cow as well, out of those Gems. It is a fact. All the great elements have come out of the great Matter-as 'Sun', 'Moon', 'Kamdhenu' (Cow), 'Fire', 'Varuna' are all the result of churning the Matter or 'Prakriti'. Dhenu in Sanskrit stands for mother as well as the cow. The earth is also '---' cow-in Sanskrit. God made it steady by churning. 'Shyamkaran' is the mind it is also another name for the fire and this very word 'Shyamkaran' also indicates the sun. God created all these. The universe is the outcome of 'Dhenu'.
Now to come to the point, we were discussing the Law of Karma. Man reaps the fruits of his actions. It is our duty to do good deeds in this Vast Universe created by God and realizes God in this very life.
As desired by Shri Mahananda, I was telling you something on a very sublime and subtle point. It is in this connection of the Law of Karma, which we have been stressing throughout our talk to-day. I am talking of the early Vedic Age i.e. the 'Satoyuga'. Our preceptor Brahma was a very great scholar of the Vedas. He had a large circle of disciples. Lord Brahma had one son named Sage Sarishtoo Muni Maharaj. Once Sarishtoo Muni was sitting with his consort named 'Tumba', They thought of getting one very illustrious son. Their father Brahma had ordered them to observe Brahmcharya i.e. self-restraint and undergo penance. So that

both used to study the Vedas in a lonely place. They sought the permission of their father Brahma, who allowed them to beget a son.

The Sage Sarishtoo Muni Maharaj performed a great sacrificial Fire or a Great yajna and sat in meditation studied the Vedas, In due course Lady Tumba gave birth to a son. His naming ceremony was performed and Shri Sarishtoo Muni Maharaj called his son Kutri Muni. The latter was brought up in very sublime circumstances and he grew up to be a great scholar of the Vedas. And when Kutri Muni came to be a bachelor of twenty-five, he told his worthy parents that he wanted to sit in communion with Almighty God to make the most of his human birth. He further said that he wanted to investigate the spiritual sciences pioneered by their preceptor Brahma.

The parents of Kutri Muni were pleased to know the inner mind of their son and said to him' "You are our blessed son and we are also blessed to have a worthy offspring who is thinking of conquering death. You are at liberty whatever best you wish to do for elevating from life."

Consequently Kutri Muni reached a great sage named Karuda Muni, who welcomed him whole-heartedly and regarded, "Be happy O Celibate." Karuda Muni further asked about the welfare of Kutri Muni's parents. Moving further, Kutri Muni reached the hermitage where Maharishi Sudakshan Muni, Tawat Ketu Muni and Amroti Muni were present. Kutri Muni touched their feet and spoke cheerfully. The sages knew that Kutri Muni was the son of Shri Shrishtoo Muni Maharaj. They also knew that he was a celibate and wanted to lead the life of an ascetic. From there Kutri Muni moved on to the hermitage of Kartik Muni. He found there the sage Ambetu, Auketu Muni And Acharya Angira and so on. The sage Anketu greeted him very well.

That was the age of the learned people who honoured their learned brethren. The hosts who were sages welcomed their highly cultured guests.

Kutri Muni begged leave and went onward to the next hermitage where the following sages were present:-Kapil Muni, Madhetu Rishi, Gangaketu Rishi, Prachi Muni Maharaj, Dwaguni Rishi, Kinvanti Rishi and Lomash Rishi and so on. They were all discussing philosophical topics. Kutri Muni bowed before these philosopher saints. All greeted him merrily. Maharishi Lomash said, "Whence have you come?" Kutri Muni said, "I have just come to see you all, I shall be only too glad to meet you." Maharishi Lomash Muni remarked, "You are welcome, we are pondering over sublime and philosophical topics." So Kutri Muni seated himself in that company of the sages. Narad Muni was also present there.

The topic that was being discussed there was that one day of Brahma meant the expiry of one Era-How is reckoned like that? What is Brahma? Is Brahma a man, a sage or God Himself?

Lomash Muni was of the opinion that one day of Brahma means the age of Brahma which is equal to one hundred 'Kalpas' or eras. The soul enjoys bliss in the womb of Brahma for one hundred 'Kalpas' or ears.

Getting leave from that place, the boy sage, Kutri Muni went straight to the hermitage of Rishi Shounik Maharaj who received him with open arms. In this way Kutri Muni finally reached Rishi Som Bhava and he got the inspiration that in

order to quench his spiritual thirst he must adopt a preceptor and thus elevate his life.
At this stage Shambhu Manu Maharaj was consulted regarding the choice of preceptor. Kutri Muni was told frankly that he did not look like a student at all. At this Kutir Muni retorted respectfully that he was nothing but a student. Shambhu Manu Maharaj advised Kutir Muni to quit that place and go to Shringi Rishi, desciple of Brahma who would welcome him and give him the requisite knowledge to elevate himself.
At this Kutir Muni inquired more about Shringi Rishi from the sage Shambhu Manu, who remarked that he knew that Shringadi has not uttered a lie for the last 84 years and he could guarantee his integrity, veracity and truthfulness. Secondly, Shirangadi Rishi had realized his soul and attained to God. He was the fittest person to become a true preceptor.
So Kutri Muni went on straight to this soul (Shringadi Rishi) who greeted him whole-heartedly. A learned celibate as he was, he was given all sorts of presents. It is the bounden duty of every body to honour learned Brahmacharis. Shringadi Rishi too pleased Kutri Muni who adopted him in his mind as his Guru. That soul did his duty towards Kutri Muni as a teacher ought to do towards his student. He taught him the occult science of yoga unreservedly. But man is after all a finite being-so was that boy sage imperfect in some respect. At last he said to his preceptor, “Lord, I beg your leave, I am ready for undergoing penance, I have practised ‘Yoga’ to a great extent. I also want to reach the same pinnacle of glory in the great sciences as reached by early sages. I will go there.” This soul (Shringadi Rishi) said, “O dear boy, you are immature to attain to that perfect stage yet.”
At that time, Kutir Muni, went away disregarding the advice of his Teacher and sat in a Trance in the forest named ‘Kadli-Vana’. In ‘Yoga’ there is no limit to one’s age, they say, he underwent this state of trance for two hundred and fifty years. And he still continued to undergo the penance even after 250 years. Here is that stage of enlightenment and sages are always appointed to awaken the great one from the state of trance. And Lo, the Great Guru Brahma ordered his son Sarishtoo Muni Maharaj to go and arouse the boy sage from that state. With the help of Yogic-powers, Sarishtoo Muni Maharaj realized the penance of Kutri Muni and gave the latter the awakening after purifying his Yogic state of mind.
The boy sage was under an illusion that he had acquired all sciences and went on to Rishi Samketu Maharaj who asked him about his attainment after undergoing long yogic practices.
Hearing this, the boy sage answered as follows, “Although I was forewarned by my preceptor that I was not fit to reach the highest pinnacle of attainment, yet I feel that I have reached the stage of my First Guru Brahma and thus won all the three worlds.” In this state of vanity he went to other sages also.
When he reached his father Sarishtoo Muni, the latter asked him about the result of his penance. Kutri Muni disregarded his father and said vainly, “I have transgressed your penance even ! I have conquered all the three worlds, and I am their lord now!”

Under the spell of vanity, the boy sage went on to several other sages even slighting them during his conversation in a fit of his vanity and finally reaching Rishi Vibhandak, he spoke in the same strain to him also. At this Vibhandak Rishi asked Kutri Muni, “Who is your Teacher”? Kutri Muni replied that he was the disciple of Shringi Adi Rishi. At this Vibhandak Rishi said, “Shringi Adi is a great Brahman and a very learned soul! He is integrity incarnate and never tells lie. Beware, don’t utter anything like this before him, and if you do so I am afraid you are sure to get death sentence!” Hearing this, Kutri Muni insulted and kicked Vibhanduk Rishi also and went straight to this soul, (the great Brahmana Shringi Adi Rishi). The latter asked Kutri Muni, “what is the progress in your penance?” Kutri Muni replied, “I am the master of all the three worlds; the heaven the Atmosphere or the antriksha and the earth; I have just reached your stage of attainment. You were disallowing me to go ahead but, see, I have won the three worlds!”

Oh sons! The Law of Karmas or deeds in infallible. The intellect of a man is changed according to his fate. Knowing the vicious intentions of the boy sage, and through Yoga realising the state of his inner mind, and also knowing that his end was near, his Teacher cursed him with these words:

“O mean boy-sage, you are most haughty go and embrace death!”

The boy sage, Kutri, Muni died at that time.

Now you will ask “can one die without the Divine consent or will?” I say, “Time is the main factor-if it is the time of death words ill surely be spoken accordingly!”

Great panic prevailed all round among the sages at the death of Kutri Muni!!! The son of a sage and an ascetic himself is no more !!! Brahma Acharya reached the scence of death in anger, accompanied by the sages and said (to Rishi Shringiadi) “O boy! You have cursed and killed the son of a sage! If you consider yourself so very wise, why did you not give him the right counsel, and thus bring him to the right path? You have ended his life on the contrary!!! You will have to suffer the consequences of you bad deeds today!”

Continuing, Brahma Acharya remarked and admonised thus: -“O Lad as you have ended the life of the son of a sage, consequently you will have to undergo births and rebirths in all the ages - in “Satoyuga”, in “Treta” and in “Dwapar” but at the expiry of five thousand five hundred years of “Kaliyuga”, you will be born in an unknown family and you will be deprived of the whole treasure of your knowledge. You will be quite ignorant and queer looking. But in trance you will regain your speech when you soul will rise up to the atmosphere where it will mix up with subtle bodies of great souls and while in their good company your voice will reach the mundane earth of the mortals. That time will be at once high and low, for you will be considered both great and small! This is your punishment that some will call you a hoaxer even while others will hold you in a high esteem.”

Dear sages, that very time has come now. I am undergoing the punishment given to me millions of years back by my preceptor. You may well ask that great souls never curse! Did Guru Brahma commit a sin by cursing?

Let us ponder over the nature of the process of cursing. All curses depend upon the Law of Karma or the philosophy of actions. Even the Vedas teach us this

philosophy that no human being can escape the law of Karma, And old sages also teach the same theory.
My Guru punished me and did the right thing. The curser is a higher soul. When he curses an ignorant, he does not raise himself high, he weakens his moral strength, but when the curse is imposed on one who himself knows everything but commits the sin even then, the latter deserves all punishment because the devil must have his due. My case is just the same. At the time of punishment. I was clearly told by my Guru that in my future birth, I shall have no Guru or Guide and Preceptor. I had then asked, “when I take births on the mundane surface after quitting the solar and celestial planes and if I don’t get any immortal Yogin Guru, how could I be blessed again and how could I make my life a success?” At this my Guru was pleased to remark, “You will get a blessed soul as your Guru, when you reach the fiftieth year of your life on the earth.”
Oh Son! Today I have answered your long-standing question about my previous birth. I am reaping the fruits of my deeds done by me in my previous birth millions and millions of years before and I have to undergo ordeal till the time limit is over.
The sum and substance of today’s talk is that a man should always do good deeds in order to elevate one’s life and develop it fully.
I could not put up with the insulting remarks about my Guru, and acted accordingly but the tables were turned upon my head, and I have to reap the result of my own deeds!
When luck does not favour, even good deeds bear bad fruits. The whole planning is, as it were, upset. That is the way of the world! I could not bear the remarks of Kurti Muni that he had won a victory over my Guru. I am suffering the punishment given to me millions and millions of years back. God’s ways are mysterious and strange.
I don’t mind, if anyone calls me a hoaxer or if anyone praises me. I must obey the ordains of my preceptor or Guru. It is our duty to beg the Almighty Father for whatever we want. Now please, listen to the Vedic Hymns!!!

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